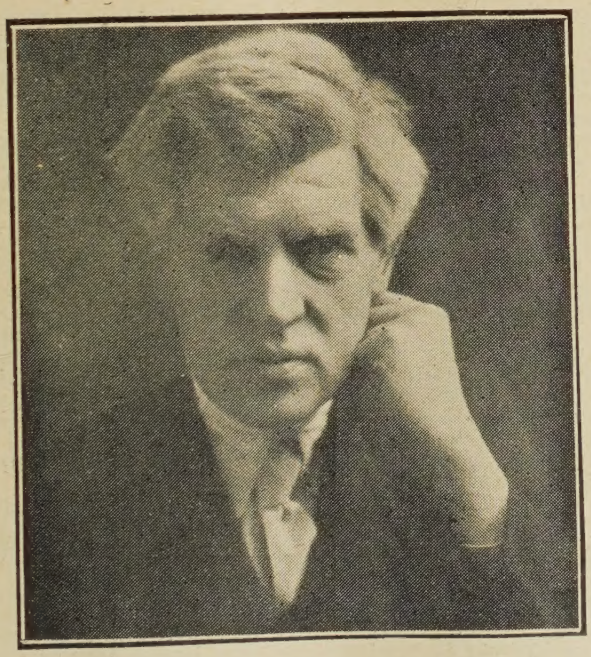
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 278 (Vol. XXIII.—11). NOVEMBER, 1926. **ONE PENNY.**



REV. DR. J. LIONEL TAYLER, M.R.C.S., L.R.C.P.
(Lincoln). See page 168

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week.

EDITOR'S ADDRESS, 89, Grove Road, Sutton, Surrey. Telephone Sutton, 2613.

We have received a letter from the Publications' Committee of the Christian Scientists stating that Dr. Mellone's pamphlet "Unitarian Christianity and Christian Science," and our comments in the review notice in the August issue are neither fair nor accurate. We are told that Christian Science maintains that God and His spiritual manifestation are the only realities. Is the written form of that statement not a reality? Is a human being not a real fact? Are the material senses of touch and taste unreal? If matter be an unreality the blooming rose is not real, and a railway collision never happens.

An annual Musical Festival was held recently in the Church Hall of the Mexborough Free Christian Church. A local paper refers to the "unconscious humour" of the fact that the "Wayside Pulpit" message in front of the building was a quotation from Goethe—"There are many echoes in the world, but few voices."

The Lindsey Press has sent us six excellent photos of Unitarian Leaders post card size, Dr. Carpenter, Dr. Jacks, Dr. Gow, Revs. C. J. Street, W. G. Tarrant, J. H. Weatherall, 2d. each from Essex Hall.

Forward Movement service and lectures have been held at Cheltenham Unitarian Church; preacher, Rev. Lawrence Clare, October 10th; lecturers, Rev. Dr. Flower, October 7th, and Rev. Nicol Cross, October 20th.

The Treasurer of St. Thomas's Unitarian Chapel, Ringwood, Mr. H. J. Lay, and the Secretary, Mrs. Cogan Conway have both been appointed a Justice for the Peace for Hampshire.

The London District Provincial Assembly held a meeting at the Ilford Unitarian Church, September 18th, when Rev. J. A. Pearson read a paper on "The privilege of the Church Committee," followed by a vigorous discussion. Four of the Essex congregations were represented., At the evening meeting Mr. Fyson presiding, addresses from Mrs. Dawtrey and Mrs. A. H. Carpenter were very effective in utterance. Mrs. Dawtrey spoke of five mistakes to be avoided to guard against losing people from our Churches, and Mrs. Carpenter urged that the vital matter in any Church is its religious message. A resolution was passed unanimously urging the B. & F. U. A. to advertise more and to put the Unitarian Van on the road again.

THOUGHT for the MONTH

THERE'S MAGIC IN THE TRUTH;
AND ONLY THOSE WHO FIND
AND FOLLOW ITS LAWS
CAN WORK ITS MIRACLES.
—Alfred Noyes.

A strenuous effort is being made to complete the £20,000 fund for aged ministers and widows of ministers before the end of this year. It had reached about 19 thousand when this note was penned. All who can help to make the final thousand are urged to subscribe.

Rev. W. G. Tarrant, B.A., Editor of "The Inquirer" was the special speaker at the annual meeting of the North Western Federation of Adult Schools, October 10th, at Lyndhurst Hall, Kentish Town, London.

The Annual Meetings of the Northumberland and Durham Unitarian Association at the Church of the Divine Unity, Newcastle, preacher, Rev. Alfred Hall, M.A., B.D., of Sheffield, Sunday, September 23th. On the Monday Rev. C. J. Street, M.A., LL.B., preached on "Immortality in God." At the business meeting, Mr. E. H. Coysh presided, Dr. Lillie Johnson, secretary, presented the 81st Annual Report. The public meeting, Rev. B. Gill presiding, was addressed by Revs. Alfred Hall, C. J. Street and Herbert Barnes.

The Autumnal Meetings of the London District Provincial Assembly of Unitarians were held at the Darnley Road Unitarian Church, Southend—when a new hall was opened attached to the Church, a memorial to Mr. Thomas Sloman, and presented by his family. Morning service was conducted by Rev. C. Biggins, M.A., B.D., with Rev. Percival Chalk as preacher. The hall was formally opened by an address from Rev. W. G. Tarrant, B.A. After luncheon, the business meeting, Rev. H. Rylett, President in the Chair, was held, Mr. H. Bailey reporting the financial position, Rev. J. A. Pearson, the work of the Assembly, and Mr. A. Inwood spoke on the shortage of ministers. The evening meeting was presided over by Mr. J. T. Bibby, and addresses were given by Revs. Griffith J. Sparkham and Jesse Hipperson.

A week-end conference with representatives of The Fellowship of Youth was held at Lydgate Chapel and School, September 25-6, Rev. A. J. Heale, minister presiding.

The Unitarian College, Manchester, opened its new session, October 5th, by an address from Rev. W. Whitaker, M.A., Lecturer in Christian Doctrine, on "The Implications of a Free Theology in a Free Church."

New meeting room and class room extensions at the cost of £3,600 were opened in connection with the Ancient Chapel of Toxteth, Liverpool, October 2nd, by the Lord Mayor of Liverpool, Mr. F. C. Bowring. Mr. C. M. Wright, M.A., minister, Mr. Hugh Rathbone, chairman of the congregation took part in the proceedings.

Rev. Richard Lee, M.A., of Glasgow, has been giving lectures on Unitarian beliefs at Carmyle and Cambuslang, under the auspices of the McQuaker Trust. The hall was filled at the concluding lecture and there were questions and discussion.

FAITH IN THE IDEAL.

Life swiftly passes, let us ever keep
Before our eyes a vision pure and true,
Of its high purpose—day by day renew
Our faith in the ideal from the deep
It raises us, awakes our souls from sleep,
Uplifts to nobler aims and wider view,
Past dreams are shattered ; still let us pursue
Our quest, nor shrink because the path is steep.

J. Morgan Whiteman.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

BETWEEN THE TESTAMENTS.

XI. THE BOOK OF ENOCH.

Of all the Apocalyptical Books that of "Enoch" influenced the New Testament writers and the early Christian apologists most. Ireneaus for example treats it as almost canonical Scripture. It is quoted by name in the so-called "Epistle of Jude" along with another author whose work has perished. The book itself is a somewhat confused collection of minor Apocalypses of various dates and containing great variety of thought. Hence it is not easy to date its various portions. though the earliest part may date from about 170 B.C., while its latest may contain Christian interpolations. It has much to say on the problem of evil, which like the "Book of Jubilees" it traces not to Adam's sin, but to the union of the wicked angels with the daughters of men. These exercise a measureless influence in the corruption of mankind. To save the world a Messiah is needed, who will introduce the millennium, which will cover a period of almost extravagant joy. Moreover the joy is not simply spiritual, but includes drinking of the wine produced by a magical vine in vast quantities.

Israel had been given over to the care of seventy angels or "shepherds" who like those in Ezekiel had proved utterly untrustworthy and destroyed their charge instead of saving it. But Jahveh would be mindful of his people and separate a family (the Maccabees), from whose ranks a deliverer would be born. In a later book attached to this, yet still dating before Christ, the Messianic idea takes a wider and broader view. The final kingdom is to be formed in heaven and not on earth, and only the spirits of the good will be able to enter it, when they will share the company of the angels and become companions of the stars like which they will shine forevermore. The wicked on the other hand will be cast down into an eternal "Sheol" of everlasting fire, and that in a literal sense and not metaphorical.

This book or collection of smaller treatises had an overpowering influence upon certain of the conceptions of the New Testament writers. For example the title "Christ" and the title "Son of Man" were first applied to the deliverer who was destined to come. The last-named in particular must have passed into common phraseology amongst at least many of the Jewish leaders in the time of Jesus. "Enoch" no doubt derived it from "Daniel," but extended its meaning and enlarged its dignity. Similarly one of the titles of the "Messiah" is the "Holy One," which has found its ways into the book of "Acts." So too the Messiah is represented as pre-existent, though not as God, and as destined to come and "judge the world." It is therefore quite clear that the Apostle Paul, who was largely responsible for the introduction of these characteristics into Christianity, was familiar with this book. If, as I believe, he wrote the Letters to "Ephesians" and "Colossians," he was largely influenced in his doctrine of angels and demons. The classes into which he divides the last-named, seem to have come chiefly if not exclusively from the book of "Enoch."

Once again Canon Charles has given to the world a monumental edition of this strange book with an elaborate index of passages which have their counterpart or adaptation in the New Testament. The book itself is to a large extent so alien to our ordinary manner of thought, that it is extremely difficult to read even in that great scholar's excellent translation. But it is of importance to note that it is not fair to trace to the teaching of Jesus many of the speculations of Saint Paul, which were at least suggested by current Jewish literature. (Andrews "The Apocryphal Books," Messrs. T. C. and E. C. Jack, Charles, "The Book of Enoch," Oxford University Press and "Between the Testaments." The Home University Library).

The Sheffield and District Association Annual Meeting was held at Channing Hall, Sheffield, October 7th, when Rev. Fred Cottier, of Gorton, Manchester, spoke on "Revival." All the affiliated Churches were represented and special welcome was expressed to those of Chesterfield and Gainsborough.

Rev. D. Delta Evans, Editor of "The Christian Life," completed five years ministry at the Bermondsey Unitarian Church recently, and at the close of the special Harvest Service, October 10th, the appreciation of the members for the work of Mr. and Mrs. Evans was expressed in special presentation of gifts to both.

The Peckham Unitarian Church has experienced revived vigour and growth under its new minister Rev. M. C. Ratter.

The Autumnal Service of the Liverpool Sunday School Society was held in the Ancient Chapel of Toxteth, preacher, Rev. Lawrence Redfern.

Giving and Getting.

"Give and it shall be given you"—is a very true saying—"for with what measure ye mete it shall be measured to you again." Kindness begets kindness and love inspires love. He who gives himself in love to man is beloved of mankind. The name of Jesus is above every name because of that.

The truth of this applies to Church life as to other affairs. That Church most filled with the passion for souls and which manifests that in its works of mercy and in its earnest missionary efforts wins the love of the people. Its doctrines may not stand the test of reason and yet because of its zeal and self-sacrificing energy it commands respect and wins adherents. This is all the better for humanity if its Faith be reasonable and unshakeably true.

It is recognised that a man who lives for himself is selfish. He impresses his selfishness upon others and gets selfishness in return. He gives nothing and gets less than nothing. What is faulty that way in an individual is as much a defect in any body of people. There are Churches which exist to themselves, and for themselves. There is but little of real life in them. They do nothing for the outside world of humanity except such good to individual character as their internal ministrations may instil. Even the self-regardful man has some good in him, and a Church which does nothing but holds meetings amongst its own people has something of the divine flame though it be so much shut in. It is good for a man to go out of himself and to live for his fellows, and it is a fine thing for a Church to go outside of itself into the great world of humanity, to give itself for mankind.

The Church of the Rational Faith must give itself outside as well as inside its walls. There are townships and villages around in which that Faith is unknown. Why is it? Obviously it is because that Church does not go there and is quite indifferent to the fact that the people there possess nothing of the good thing which it has in itself. If only that Church had sufficient of the missionary spirit it might be the light-bringer to many souls still groping their way in the darkness. If open-air meetings are not possible, leaflet literature propaganda always is when there is the will to do it. By that kind of house-to-house visitation, merely asking at the door the acceptance of a leaflet, it will be found on a second visit with another leaflet, that some of the people want that sort of thing, and out of them it is possible to start a local Inquiry and Study Circle or week-night Fellowship Meeting. It is such a simple matter when there is the will to do it. Even the Saturday rambling parties which go out into the country from the Church for their own pleasure can do this if they will. Or the Church can have its own propaganda or missionary committee organising excursions of this kind. There are many methods possible.

But somebody says—"that would be proselytising, and did not Jesus denounce it?" He did not. What he did denounce was the way the baser sort of Pharisee did it, by trickery and hypocritical dealing. But that did not prevent Jesus from being himself the greatest missionary and propagandist as he undoubtedly was. The double-dealing of some of the Pharisees is no right excuse for any professing Christians in their utter indifference to this imperative missionary duty of making converts to that which they deem to be the truth. The example of Jesus is all the other way. The orthodox people who claim to be Evangelical know this and hence their foreign missions. John Wesley understood Jesus rightly in this matter and so also his Methodist followers. What is the good of a Church to society if it do not spread its own leaven? Why should it hug its possession merely to itself? The call of humanity in the world outside to the Church of the Rational Faith, is—"Give, and it shall be given you, good measure—running over, shall they give into your bosom." Give life and you will get life abundantly in return. Dear Reader, what is your Church doing? and what are you doing?

Literature.

"Social Progress—a Study in Family and Industrial Relationships," by Joseph Bibby, 2s. 6d., by post 2s. 10d., J. Bibby and Sons, Ltd., King Edward Street, Liverpool.

This is a "reincarnation of 'Bibby's Annual'" which ceased in 1922. It includes a fine collection of splendid illustrations 26 in colours and 27 half-tone reproductions from master artists of various times; Holbein, Perugini, Rembrandt, Fra Angelico, Burne Jones, Sir Joshua Reynolds, Gainsborough, Millais, Briton Riviere, D. G. Rossitti, Murillo, J. W. M. Turner, Dicksee, Watts, S. J. Solomon, and others. Nine of the pictures in colours can be detached without injury to the text. In pictures alone the collection is marvellous value at such a low price. The author's Study of Social Progress is really an appeal for the application of family and Christian principles to all human affairs. Some people say that this means Socialism, but the author

denounces socialism as he knows it from present-day trade Union tactics. He urges good-will and conciliation—mutual interest and consideration instead of strife, in the settling of industrial disputes and of all differences which lead otherwise to war. There are 12 full page quotations in artistic setting from various authors including Emerson, Channing, Jacks, Leigh Hunt, Tennyson, Edward Carpenter, Sir Francis Younghusband, and some less widely known. The booklet runs to 68 pages and stiff pictorial cover and is Royal Quarto in size. It is good reading and makes a handsome gift for any friend or person in need.

"The League Annual," 1926, of the British League of Unitarian and Liberal Christian Women, contains full information concerning the Constitution, Branches, Officers, and work of the League. It consists of nearly 100 pages and reveals splendid organisation and activity of the women of our Churches. Secretaries, Miss Brooke Herford and Mrs. S. P. Penwarden, Essex Hall, London, W.C.2. Amongst other publications the League issues a 'Christmas Leaflet' and that for 1926 is now ready, 4 pp., consisting of front page quotation on "The Angel-Song" two appropriate poems, and a concluding prayer, all beautifully printed. 1 copy 1d.; 25, 2s.; 50, 3s. 6d., Publications Secretary, Mrs. A. A. Tayler, Essex Hall, London, W.C.2.

The National Conference of Unitarian and other Free Christian Churches has issued as separate pamphlets the two addresses on Church and denominational organisation delivered at Sheffield last April, by Rev. Lawrence Redfern, M.A., B.D., and Mrs. Sydney Martineau, entitled 'Practical Questions Affecting our Church Life and Organisation." 2d. each, from Rev. R. Travers Herford, B.A., Secretary, Summertrees, Kelsall, Chester. They are published for serious consideration by Ministers, Congregations, and Associations. Members of Churches ought to have them.

The National Unitarian Temperance Association Annual Report, 1926, gives account of the doings of that body, reports increased activity and interest, gives lists of Officers, Committee, subscribers, Affiliated Societies, and Statement of Accounts. Its recent publications also include "The Drink Factor in the Commonwealth"—a Lecture by H. G. Chancellor, 2d., and "The Economics of Alcoholic Drink and its Moral and Religious Implications," an address by R. F. Rattray, M.A., Ph.D.—no price given. Copies from the Secretary, Mr. F. Collecott, Essex Hall, London, W.C.2.

"The Individualist" for October deals with "The Government and Labour Problems," "The Deadly Motor," "Marks and Francs," and "Currency and the Gold Standard"—2d., by post 3d. Copies from Editor, Mr. Arnold Lupton, 7, Victoria Street, London, S.W.1.

"World Citizenship: its Basis in Human Nature," by Archie McArthur, a pamphlet, price 2d.—I.LP. Publication Department, 14, Great George Street, London, S.W.1.

The Liquor Question.

A correspondent sends the following about the effect of the 18th Amendment in the United States.

When the question came to the American people, forty six of the forty eight states voted for Prohibition. Almost everybody knew it would be a great benefit to their country, but now they have found out the bitter truth. The liquor interests still run the country, in fact, more than ever, because now enormous sums of money are entering the bootleggers pockets; a pint of "whisky" sells for $8.00, which represents about 500 per cent. profit or probably more, and the bootlegger pays no government taxes or revenues. With these big profits the bootleggers are able to pay the drys to keep prohibition, as long as the 18th Amendment stays in force the bootlegger makes easy and quick money, for he can always find a market for the dirty poison he sells. It is possible to get a drink in the main street in Chicago, served across the counter and a policeman standing outside. Of course a few booze-runners and bootleggers are caught, but that is generally their own fault in not being liberal enough with their "hush" money. Prohibition is the finest thing a country can have, but, prohibition that is corrupted by an alliance between the drys and their supposed enemies the bootleggers, is the greatest curse of all. So let the supporters of teetotalism in this country steer clear of the trap, and we will have a nation-wide movement that will once and for all stamp out the curse of liquor, and not provide a new interest to flourish and break down the foundation of a country. Let's all unite and do the job properly. F.B.

The Midland Provincial Assembly held its fourth annual meeting in the Narborough Road Free Christian Church, Leicester, September 29th and 30th. Mr. Harrop White presided and Dr. Rattray spoke on "The Organisation of our Churches," and Revs. Dr. Hurn, Alfred Hall, Miss Clephan, Rosalind Lee, Simon Jones, J. W. Cook, took part in the discussion. Rev. Lawrence Clare preached on "The Dangers of Idealism." Mr. Harrop White presided at the business meeting, and a successful Young People's Rally was held at the Great Meeting.

Unitarianism.

Unitarianism taking its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and freedom always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

WHAT A UNITARIAN CHURCH IS.

This is a Church of human and social significance; because this is a Church that professes to look toward the future; because this is a Church that believes that religion did not cease with Moses nor even with Jesus, but flows on and on, the one supreme human interest, the one compelling reality in man's life; because this is a Church that believes that the entire world of human society is a unit, that the soul is a unit and has no pigeon hole compartments, that God is a unit—One Person whose actions and supremacy are those of a Father—just such a Father as Jesus believed in and displayed. In other words, because this is a Unitarian Church, these things belong to its thought. . . They belong to the conscience and mind of free men and women who value the spiritual essence of life and who would make truth the basis of living, let the temporary risks be what they may.

(Rev. George L. Parker in "The Christian Register," U.S.A.)

MISSIONARY EFFORT.

The gospel you and I profess must be more actively spread among the people . . . We have been too long idle about Unitarian missionary work; and the result is that the enthusiasm of other bodies renders useless the wisdom of our own. Let us make up our minds, that in such form as may be agreeable to us, the missionary effort of our body is absolutely essential if religion is to weather the present storm. The world is eager for a gospel of intelligence, a gospel of strength whose power is of the spirit of love, a gospel that faces the actual facts of life down to their deepest roots and finds those facts the source of truth. It is waiting for the true scientific or factual approach to religion just as much as it waited for the inventions of steam and electricity to meet the needs of modern commerce. If the Unitarian body fails here in this hour, it will be one of the greatest failures of man's religious history.

(Rev. George L. Parker, in "The Christian Register," U.S.A).

UNITARIANISM.

Unity of God is stressed:
Natural Religion 'tis—the best.
Intellectually sure and sound,
Taking further truth when found.
Affirms the Brotherhood of Man;
Reads "God in all"—a perfect plan,
Intelligent to simple minds;
A living faith one ever finds.
No miracle or primal "fall";
Immortality, a hope for all.
Salvation from self, it holds to be
Man's paramount necessity.
(Gwenarth—in "The Christian Life").

Joy and woe are woven fine,
A clothing for the soul divine;
Under every grief and pine,
Runs a joy with silken twine;
It is right it should be so,
Man was made for joy and woe;
And when this we rightly know,
Through the world we safely go.

W. Blake.

How incredible it is, that the religious institutions and doctrines whch have resulted from the perversions of the real teachings of Jesus by the pagan world should have been so completely and fundamentally inconsistent with the ethics of those teachings.

Before the Christian Churches can be expected to be efficient in the promotion of human welfare, and particularly in the bringing of peace on earth, they must purge themselves of such doctrines.

—Dr. Charles W. Eliot, U.S.A.

The Annual Lecture School of the N.E. Lancashire Unitarian Sunday School Union was held at Padiham, October 2nd, Miss M. Francis, L.L.A., lectured on "How to make Sunday School Teaching Easy." There was a good attendance of teachers and others interested.

During the past month Rev. C. W. Townsend's missionary activities as minister at large for the B. & F. U. A., include a lecture at the Burnley Trafalgar Street Unitarian Church; a four-day's mission at Horwich, five days for Halliwell Road Church, Bolton, also a five days' Mission at the Blackburn Unitarian Church.

The Unitarian Church, Melbourne, Australia, reports considerable revival since the settlement of Rev. W. Bottomley.

NIGHT COMES TO TOWN.

When Day goes westward with his pack
Of tools slung on his weary back,
Night with her peace and gentleness
Comes to the town tired men to bless.

O men are worn when work is done
And Day limps out beneath the sun,
And Night comes bringing holy rest
For body and mind with toil opprest.

But ah ! they bid her come not nigh
Their doors, nor into windows pry ;
And in the town they flood with light
The squares and streets to keep out Night.

They will not her grey-sandalled feet
Shall touch the stones of any street,
But all the ways of all the town
They bar with light when Night comes down.

Not for an hour behold they now
The soft moon smiling on her brow,
The myriad stars, most heavenly-fair,
That stream in tangles of her hair.

They veil the town against her face,
And hide themselves from all her grace,
Her beauty, and the peace she brings
As solace for their travailings.

William C. Hall.

The Women's League.

About 90 representatives of the Leeds District League met at the Westgate Chapel, Wakefield, October 2nd., from seven branches—Bradford, Dewsbury, Halifax, Huddersfield, Leeds, Lydgate, and Wakefield. After a meeting of the executive at 3, a Devotional service was conducted by Mrs. Peaston who spoke on the work of women in society and in the home. After tea followed the general meeting, Mrs. Schroeder presiding. At the conclusion of the routine business Mrs. W. C. Hall, B.A., gave an address on "The Power of an Idea," which was illustrated from history showing the effects of false ideas and the necessity of the high ideals of unity, brotherhood, Service and Fellowship. Mrs. Hall was thanked for her excellent address on the motion of Miss Latham, seconded by Miss Laura Passavant.

The Birmingham District League met at the New Meeting House, Kidderminster, October 2nd, when over a hundred members representing eight branches assembled for the autumn quarterly conference. Mrs. Stronge conducted service, and Mrs. Redfern, of Liverpool, gave an address on "The Influence of Women on the Community." After tea the business meeting was held followed by an entertainment by local members.

The Hastings branch is preparing for a Sale of Work in aid of a new building for lectures, meetings and socials.

At the Annual Meetings of the Midland Provincial Assembly of Unitarian Churches held at the Narborough Road Church, Leicester, September 30th, there was a special meeting of the Women's League when Mrs. Whitehouse gave an address on "The Place of the Women's League in the Life of our Churches."

At Belfast the Stanhope Street Mission branch of the Women's League opened its winter session, October 4th, with a service conducted by Mrs. Glynne Davies, of Comber, followed by tea in the Mission Hall. The Mountpottinger branch opened its work with an evening service, October 11th, conducted by Mrs. Slipper, of Newry, followed by tea and annual business meeting.

The Gateacre branch, Liverpool, held a successful social, October 7th, and on October 11th, held their opening meeting, Mrs. Dale presiding, with between 40 and 50 present. A brief service conducted by Mrs. Park Davies was followed by a meeting addressed by Mrs. Rowlands on "The Aims and Objects of the Women's League." Several new members were enrolled.

The London District League had a series of successful meetings at Finchley Unitarian Church on Saturday, October 9th. Service conducted by Miss Alice Sloan, who spoke on "The Woman in the Background," as the helpers of well-known men. Mrs. Blake Odgers accompanied for the singing. At the business meeting Mrs. Stevenson presided, and 13 branches were represented. Reports were made on the League of Nations Union (Mrs. Classon Drummond), on Fellowship (Miss Freda Tayler), Friendly Links (Miss F. Cooper), Publications (Mrs. A. A. Tayler), Finance (Mrs. Blake Odgers), and Mrs. Baart de la Faille, gave an address entitled, "The world I live in as a worker and a dreamer." Votes of thanks to the Finchley friends and Mrs. de la Faille passed on motion of Mrs. Bernard Allen and Miss Herford.

The Annual Meetings of the Eastern Unitarian Union were held at Norwich, October 7th, when there were encouraging reports. Judge Herbert Smith presided, Rev. G. Randall Jones, M.A., read the reports, and Rev. Dr. Flower preached on "What Religion should be free for."

Rev. Dr. L. P. Jacks, preached a sermon at St. Martin-in-the Fields, London, Sunday evening, October 10th, on "What God cannot do"—which was broadcasted.

Manchester College, Oxford, opened its new session, October 18th, with an address by Mr. W. J. Perry, M.A., on "The Unfolding of Society." Rev. R. V. Holt has been appointed Librarian.

Rev. Dr. J. Lionel Tayler, M.R.C.S., L.R.C.P. (Lincoln).

Dr. J. Lionel Tayler comes of a good Unitarian stock. His forbears on both sides were staunch Unitarians. His father was from early manhood onwards continuously in official position of some kind at a Unitarian Chapel. For some years he was Treasurer at Stamford Street Chapel, Blackfriars, London, and in other years held the like position at the Richmond (Unitarian) Free Church. Dr. Tayler says: "My father thought as I do, that the word 'Unitarian' is a good one, that we should nail our colours to the mast, and as we have no binding doctrine, we can change when our opinions change. They are not likely to on such absolute fundamentals." His grandfather, Rev. James Tayler, and the Rev. John James Tayler had no small part in the shaping of Unitarian traditions. His uncle, Mr. Stephen S. Tayler, was President of the British and Foreign Unitarian Association, 1892-93, and Treasurer 1877-92. His mother was daughter of a Unitarian minister, Rev. John Wright, who was some time at King's Lynn.

After his Education at University College School, London, Lionel Tayler became a medical student at St. Thomas's Hospital and qualified with the usual medical and surgical degrees, L.R.C.P., and M.R.C.S., in 1900. After six years practice, he did nearly three years research in the evolution of language and speech, lectured on social questions, and in 1909 became a London University Extension Lecturer, and was a class lecturer for the W.E.A. In 1910 he became minister of the Newington Green Unitarian Chapel, London, remaining in that position until 1923 when he removed to take his present charge as minister of the Unitarian Church at High Street, Lincoln. There his work has been successful, but in 1925 he suffered serious misfortune in the death of his wife. The Lincoln Chapel had been closed for some time when Dr. Tayler first went there, and when he started he did not know of even one likely member, but now there is a good steady congregation, a Sunday School, a flourishing Women's Circle, and the atmosphere is kindly and encouraging. It was certainly a plucky thing to attempt such a task as the resuscitation of a dead Church, and it must be no small gratification that it is now really alive.

Dr. Tayler has published several books, and many articles of his have appeared in Science journals. He has been specially interested in sociology, biology, human hygiene, and in the Temperance Movement, and also in the narcotic question. A notice of a recent book of his—"A Little Corner of London (Newington Green)" appeared in this Magazine of last February.

The Unity Fellowship.

President: Rev. Arthur W. Fox, M.A. (Todmorden).

Treasurer: Mr. Robert Kenyon, J.P. (Stalybridge).

Correspondent with isolated members: Miss Theodora Mills, Lowmandale, Cheltenham.

Secretary: H. Bodell Smith, 89, Grove Road, Sutton, Surrey.

This Fellowship is intended firstly as a fellowship of the readers of this magazine. Out of the thousands who see these pages regularly there ought to be a strong movement for the attainment of the objects for which it is established. Many of our readers do nothing for the propagation of our Unitarian ideas and principles beyond their Church membership—if they are members—and the purchase of a copy of this and probably of other Unitarian periodicals—if they are the purchaser thereof. They do not subscribe to any other Unitarian propagandist organisation. Most of those who have become members of The Unity Fellowship are readers of the Monthly who support other Unitarian missionary societies. It is good to have them as members, for they are our greatest help. and we need more of them. But we can reasonably make special plea to those of our constituency who are not helping any of our other denominational missionary agencies, that they would be doing well to join this fellowship. Every one makes one and more. Every little additional help adds power for the work. During the past month some new members have been added. The number is increasing but not too quickly.

And what is the work of the Fellowship? to promote Free Inquiry into the reasonableness and truth of religious doctrines. To do this concerning Unitarian ideas and principles, applying the same tests to all other contrary beliefs. To propagate what is found to be true—the fundamentals of Unity, order, harmonious life, or in other words all that is involved in Unitarianism—the Unity of all things, of the Universe, of its Creator, of the providential order—the Unity of Man and Nations, and to apply this Faith by methods of mutual help, and thus to practice the truth in co-operation, by fellowship, study, discussion, organisation, and wherever possible to help the work of our National and District Associations.

One method is, the Study and Discussion Circle in connection with a Unitarian Church or by establishing such in localities where there is not a Unitarian Church. The Study Circle is a centre of fellowship and of missionary propaganda by

discussion and other means. The members of a Study Circle can plan rambles and excursions together (see article on "Giving and Getting") for work or holidays, and can devise various ways of mutual help. Isolated Unitarians need fellowship which can be cultivated by private correspondence.

Such work the Fellowship is doing. The Secretary is arranging for Circles at places where there is no Unitarian Church. This has already been done for Sutton, a township of over 20,000 population, and steps are being taken to get Circles in other Surrey townships in the district. Last winter the Fellowship Circle at Blackburn did good work led by the minister, Mr. Holden. Any correspondence with members isolated by distance from a Unitarian Church other than by Miss Theodora Mills can be arranged through the Secretary. Names of such members will not be published but can be had by any who wish to help in that part of the fellowship spirit. Study courses appearing in the Magazine make a convenient working basis for the Study and Discussion Circles.

The Minister of any Church using the Magazine might find a Unity Fellowship Circle of great practical use to him and a source of strength to his Church in creating a deeper interest in our ideas and principles and giving a firmer grip of our Faith. Such ministers should be in the Fellowship. They are earnestly invited to co-operate.

A subscription of not less than one shilling a year constitutes membership and the organ of the Fellowship—this Magazine—is supplied by post for 1s. 6d. per annum.

The Gospel of Unity.

THIRD STUDY COURSE.

(The Text Book recommended is "Three Stages of Unitarian Theology," price 1s., The Lindsey Press, Essex Hall, London, W.C.2., postage extra. Half-price to members of "The Unity Fellowship" if ordered through the Editor).

(6) THE UNITY OF PROGRESS.

The development of human life is like an upward march. Various difficulties and opposing influences often block the way and delay the journey, or even cause the retracing of the steps already taken, but in the long run there is one consistent direction onward and upward towards a distant goal. Limited in knowledge and experience mankind makes all sorts of mistakes. Through the blindness of ignorance an antagonism of interests appears; despotisms develop; disorders multiply; and confusion and chaos make headway impossible.

It is all unconscious experiment this blind bungling and confusion. But when bad ways have been found out and repented something has been learned. In striving how to live, man tries all sorts of ways, many of them quite wrong, but when he reaps the ruinous results of them, he knows at least what to avoid if he would find a better way. Life is like the chemist's laboratory in this, that we learn more from our mistakes than we do from anything else. The prodigal at last is compelled by his sufferings to turn right about face, and the same is true of a community or of a nation of people. After the set-back comes the march forward. Though some collapse altogether during the set-back and die in their discomfort, those who survive take warning from their fate and profit in various ways from that experience. That is true of individuals and of nations. The dead civilisations leave their lessons behind them to their successors, and the march of progress continues.

Thus it is that even the retrogression is not in vain. Its warnings are never entirely forgotten. It is all part of the education of the human race. Each generation leaves its character impressed on its successors, whether it be good, bad, or indifferent. The picture of it is there plainly recorded in history, and in the harvest of good or ill that is handed down. Greece and Rome may perish, but the renascence follows inevitably in the life of other peoples who draw nourishment from influences of the finer periods of the older civilisation. There is a sure law, the action of which prevents the loss of any good, and which secures the absorbing of the lessons of experience.

There is a unity in all this. One purpose, is the motive power behind. It is that the spirit of man shall develop its innate powers towards the fulfilment of their highest possibilities. Failures, and backslidings are not permitted to frustrate that design, but are made to contribute to its ultimate realisation. The predestination of fulfilment is sure. The march of humanity forward goes on though often it be zig-zag and not in the straight line, but it does advance surely if slowly onward and upward through the ages, approaching nearer to the full stature of a divine and perfected humanity. (References:—"Three Stages," pp. 98-99; 164).

(7) THE UNITY OF SOCIETY.

Society—the community of human beings—is an organism or instrument for securing the welfare of all its members. This it cannot do except upon the principle of co-operation, which is acted upon and carried into practice by every local government or public authority, in such matters as sanitation, street and road making, lighting, and in many cases by water supply. In such matters it is recognised that no community can stand if divided against itself. Society is

not held together by its antagonisms, but by its unity.

The principle of division of labour and services is absolutely necessary, for it would be ruinous if all the members of the community were occupied only in doing the same thing. To supply the many wants there must be a considerable variety of activities and services. This necessity divides the community into many dfferent classes of workers, employers and employed, merchants, tradespeople, shopkeepers, doctors, lawyers, skilled craftsmen, labourers, teachers, school masters, and a host of other kinds of labour. Just so far as the various sections of workers develop antagonism of interest is society weakened by elements of disorder. The promotion of self interest in opposition to the general interest leads to disagreement and strife. There is no good reason why the division of labour among the various activities of the community should not be truly and completely co-operative for the equal consideration and well-being of each and all its members.

The family is a simple example of what any larger community should be. If society as a whole were organised on family principles practising in all its affairs the motto of Love thy neighbour as thyself, and carrying out the spirit of the Golden Rule, all would be the more secure from danger and from want, all would be the richer and none poor, all would be equally well cared for and not one neglected. Why should this not be? True religion enjoins it. The ideas of the Fatherhood of God and the Brotherhood of Man—were they acted upon as well as preached, would make society the complete unity it is designed for. This organisation of all the affairs of society on brotherly principles, the unification of all interests—is absolutely requisite for securing equal opportunity of each and all to live the truest and grandest kind of life. The doctrine of unity thus reduced to practical effort in all social affairs will bring unspeakable blessing to all people and make life a perpetual joy. (References: "Three Stages"—p. 88).

(8) THE FAMILY OF NATIONS.

Yes, the nations of the world are one family—made for Unity and Brotherhood. Who doubts it? Is anyone so sceptical as to believe otherwise? Would any sane person say that they are designed and intended to be enemies at war with each other? Admitting the existence of a Creator who has brought them into being, who would not say that it would be egregious and criminal folly for the Deity to create them for hatred and enmity?

How then is it that they are at enmity? If it be folly why does the Creator permit it? Is it right that men and nations possess freedom of will and power to act as they choose? If they use that power in ignorance they are certain to make mistakes and to use that power wrongly. Can they possibly learn the brotherly way, the way of unity—if they cannot adopt it of their own free choice? They are not fit for it until trained and educated to it. There is no training that can fit them apart from experience. In their freedom of choice they blunder into selfishness and warfare—and suffer the consequences, until in their suffering it ultimately dawns upon them that they are made for better things, and then do they begin to choose the better way.

If we consider the awful waste of war, and of every kind of self-seeking antagonism; the brutal and barbarous cheapening of human life in a free struggle for existence between the strong and the weak, in which the latter are certain to be either slaughtered, starved or trampled to death—the wastes of wounds, of crippled limbs, of disease and poverty and crime—in that selfish struggle we might be tempted to say—how mean and foolish and contemptible a thing is man! But that is the dark side of the picture showing the blind blunderings due to ignorance. The nations are ultimately compelled to learn the true way of life, for if nothing else can teach them their self-created suffering will whip them into it.

Mankind is one family, made for goodwill, for peace, for brotherhood and unity. That means that the strong and the weak belong to each other. The strength of the strong is a trust to be used for the safeguarding and helping of the weaker ones. The strong nations are responsible for the use of their power, to lead, guide, instruct and give every kind of uplift to those who are the backward races. The brotherhood of nations will come by goodwill, by co-operation for the welfare of all. It may be by the pooling of the resources of all nations that they will be able to secure to each and all the sharing of the advantages and opportunities of the highest kind of civilised life. A universal agreement for the permanent peace of the whole by equal justice and consideration for the care of each, will bring that unity for which the human race is designed and that federation of the world which the poet foretold. (Reference: "Three Stages"—p. 89).

(9) THE UNITY OF ALL TRUTH.

Pilate's famous question, "What is Truth?" still needs to be asked. It is a problem in the face of which it seems very foolish to rush in where "angels" fear to tread. But at the risk of being considered fools there will always be some who will dare to attempt an answer. If we say that—truth is that which agrees with reality—it is no answer, for the question remains:—What is reality? We are just where we were, for truth is reality, and reality is truth.

We may get nearer the solution if we venture to assert that—Truth is anything which agrees with the established order of the Universe, which means, whatsoever agrees with the will of the Creator.

Let us take that as a working and workable assumption. The order of the Universe is true, and whatever is in accord with that is true. Yet it has to be remembered that the Universe is more than the material or physical. It expresses a moral order, an intellectual or spiritual harmony. This Universal order is the Truth of God, the Creator. All things which agree with that are true. Everything in accord with that is truth.

The knowledge which mankind has so far attained concerning life and the Universe has been divided and classified under sectional names as in the various branches of science. In so far as statements of the principles of science agree with the known constitution of the universal order—those statements are the truth. There is the truth about astronomy, biology, geology, chemistry, mathematics, sound, light and heat—tested and proved by accordance with that criterion—the order of the Universe. The truth concerning ethics, politics, socioligy, theology, religion, can be brought to the same test, and whatever concerning them cannot stand that trial is certainly untrue. So if the mathematical formula—all things which agree with the same thing agree with each other—is an unquestionable statement of fact, it is quite obvious that all statements of exact knowledge in any department which agree with the universal order are in agreement with each other, and therefore that all correct expressions of truth are one.

This Unity of Truth may be set forth by a simple illustration concerning the attributes of Deity such as justice, mercy, truth, righteousness, love. If any of them contradict each other they cannot all be true, but if they are all synonymous they are all equally true, and being interchangeable they are all ONE. Justice which is not merciful or righteous, or loving, for instance, is not just; and mercy which is not just and right is not mercy. Even love which is not just is not love. All the characteristics of divine perfection attributed to Deity which are in agreement with the highest conception of divine perfection, must necessarily be in agreement with each other and be truly One. Thus all Truth under any variety of names is a Unity or one harmonious whole. (References: "Three Stages"—pp., 70-71; 93).

A STRAIGHT QUESTION.

"Would you live any differently if you ceased to believe in God's existence?"

This striking question was put to my friend the other day by an agnostic, and an answer in the affirmative was promptly given. The conversation ran something on these lines :—

A.—You say you would live differently. In what way? Would you not continue to do your Duty?

B.—Yes, but with a lower standard; for my ideals would automatically fall.

A.—How do you know?

B.—Because I have been an Atheist and a member of the Secularist Society, and without the inspiration of my Faith I had not then a conception of the highest, the urge to realise it, or satisfaction in doing the right whatever the consequences.

A.—If I tell you that I have ideals which I seek to realise, without fear of consequences, and with no belief in Diety—how then?

B.—I will not deny it. But I will say that if, and when, you find God, you will act and speak and think differently because of a greater dynamic force. And until you have experienced the two conceptions of life (Theist as well as Atheist) you are not in a position to judge.

T.W.

MINISTERIAL CHANGES.—Mr. R. T. Powley, B.A., B. Litt, is invited to be minister at Oakfield Road Church, Clifton, and is expected to begin his ministry in December; Rev. H. V. Mills, has resumed ministry at Unity Church, Islington; Rev. Barbara Thomas was inducted at Cheltenham, September 21st; Rev. Magnus C. Ratter has been inducted and welcomed to the Peckham Unitarian Church, September 28th; Rev. R. W. Wilde, has been inducted at Halliwell Road Church, Bolton, on attaining full status as minister; Rev. Duncan Stewart, M.A., had farewell at South Shore, Blackpool, September 22nd, and has been welcomed into his ministry at Dob Lane, Failsworth, Manchester; Mr. John W. Dyer is approved as a Lay Minister by the Midland Advisory Board; Rev. A. E. O'Connor, B.D., has resigned at Shrewsbury; Rev. J. W. Maw, M.A., has resigned at Park Lane, near Wigan, on being appointed to Bank Street Chapel, Bury Lancs.; Rev. Harry Andrew has been inducted and welcomed to the Dundee Unitarian Church; Rev. A. Cobden Smith, was welcomed into his new charge of Chorley Chapel, October 13th.

A Sale of Work at Halliwell Road Unitarian Church, Bolton, realised £160.

The South Cheshire and District Association of Unitarian Churches and Sunday Schools had its Autumnal Meeting at Newcastle-under-Lyme, October 9th, when it was reported that during October and November there would be pulpit exchanges and a series of Forward Movement addresses.

Mrs. Schroeder, of Leeds, conducted special Harvest Services at the Malton Unitarian Chapel, October 3rd.

The Autumnal Meetings of the Manchester District Association were held at the Oldham Road Unitarian Church, Miles Platting, October 23rd.

For the Children.

Conducted by Uncle Fisher.

Dear Kiddlikins,—

Still they come. This month, we have a fairy tale written by a fairy. If you could see Elsie dancing at the Scholars' Concert, as I have seen her, you would agree with me that she must be a fairy. Besides, who but a fairy could have written in such a really truly fairy way? I hope she will write some more. The next should be a Christmas story. Though it hasn't arrived yet, I hope it is on the way. Remember the address:—41, Oxford Road, Bootle, Liverpool.

With happy thoughts for you,
Your loving
UNCLE FISHER.

THE FAIRIES' PARTY.

One night I heard a tap-tap-tapping on my bed-rail. I jumped out of bed and to my astonishment I found a tiny elf sitting on the knob of the bed. He was dressed in a green suit and cap to match with a feather in it. He asked me if I would like to go to the fairies' party. Of course, I answered, "Yes." He told me to shut my eyes; I did so, and soon, I was flying through the air. We stopped on a grassy patch where there were numerous fairies and elves, dressed in various frocks and suits of different colours. Now, I was only as small as they were. After a minute or two, I heard a little bell tinkling. There was silence for a moment and then, I saw a tiny carriage of Mother of Pearl being drawn by white and yellow butterflies.

In it sat the fairy Queen dressed in a rose pink petal gown and a gold crown studded with dew-drops. Two tiny fairies in daffodil coloured frocks helped her on to her throne, which was made of different precious stones. She ordered the ladies-in-waiting to set the tables. These were little mushrooms on which they put pretty gossamer cloths. They then placed tiny acorn dishes full of honey and wild berries, and brought clear, cool water from the spring.

After that I heard another bell which was a sign for the dancing to begin. Then I saw the dear little fairies and elves join hands and dance around "The Magic Ring."

While they were dancing, I seemed to drift away, and I awoke to find mother standing beside the bed calling me to get up.

Elsie Taylor, Aged 11.

THE STORY OF TIM.

(By AUNTIE EMMIE).

It all happened in this way. Mrs. Tabby had four lovely little kittens, which she thought were the most beautiful kittens in all the world, and she was very anxious that they should not come to any harm. She told them not to wander away, and showed them how to play with a ball of string, and allowed them to play with her big bushy tail. Now, Tim was the biggest of the family, and, as he grew very quickly, he got rather tired of playing with Tom and his little sisters, Fluffy and Chick. He longed to see the big wide world, that his mother had promised to show him, when he grew really big enough to get upon the wall. But he grew tired of waiting, and one day, whilst in the garden, he saw a really beautiful, dainty pussy go by, and, when she smiled at him, he decided to see the world "on his own." So next day, when Mrs. Tabby was enjoying her after dinner nap, he tried to spring up the wall. He tried, and tried again, and at last he really was on, what he thought, was the roof of the world.

By and by, "the fair smiling lady" came along, and Tim decided to see where she lived. So he followed her, and after a while, as garden after garden was passed, he knew he was lost, but, he said, "Oh! it is all right, I shall find my way back again," and on he went.

Presently the "lady fair" came to a big house, jumped off the wall very gracefully, and walked up the steps "just like a Queen." Tim hesitated a moment, and then came off the wall with more force than grace; but, then, we must remember, he was'nt used to being high up on a wall. However, he bounded up the steps, and into the house. Then his adventures began!

He walked through the kitchen, into the dining and drawing room; but he couldn't find the lovely pussy, whose smile had made him wander away from his mother. So he ran upstairs, in and out of many bedrooms, and at length, came to a beautiful little room, which, although Tim did not know, it was the nursery. In he went, of course he wasn't frightened, wasn't he out to see the world? Now, in this room, were many strange things. You see, there were no little boys and girls, and Tim wondered what these objects were that sat so still and quiet. All at once he noticed a square box in a corner, and being very curious, he went to examine it. Oh joy! The box contained a little piece of cheese! Tim simply loved cheese, and being hungry, he tried to reach that little tempting piece.

All of a sudden the thing happened, and poor Tim thought his little paw was broken, and gave a howl of pain. Now, before that, there had been silence, but when Tim cried out, you never heard such a hubbub in all your life. "The strange objects," as Tim called them, were as you will already have guessed, lovely toys, that belonged to the children who lived in this big house.

"Good gracious!" came a haughty voice from he doll's carriage, it was proud Marcia speaking.

"Whatever are you making such a noise bout?"

"Why," exclaimed the Golliwog, "the poor ittle chap is caught in the mouse trap."

"Stupid thing," retorted Marcia, "he ought o have more sense."

"My," said Edward, the kettle, "why he is nly a wee baby, poor little mite, cannot some of ou fellows help him?"

"Come along Charles," said the Golliwog to a ittle tin soldier. "You move the 'plank,' and will hold the trap." And together they nanaged to free poor Tim's paw.

By this time Tim's high spirits had flown, and e was wishing he was back again with his rother and sisters, who would be nice and snug, and very probably, fast asleep. But horror of orrors, he couldn't get away, for the door had closed; so he just had to lie down and lick his paw, the while thinking what a little silly he was.

"What is your name?" said the big brown eddy bear, "and where do you live?"

Poor Tim said he didn't know where he did ive, at which Marcia laughed rudely, whereupon, Edward, the kettle, asked her, "Why did she put on such airs and graces.

"Mind your own business," she snapped, "I aven't patience to talk to you, you smoky old hing."

"Well," retorted Edward, "some of us have o be useful, you know; we can't all be grand adies. I may be old and smoky, as you say, but I would have you remember, Madam, that you owe your beauty from the time you were born until you reached the large store, from which you vere bought, to old and smoky kettles, for it was by watching the steam coming out of the spout of one of my family that James Watt enabled George Stephenson to build the engine that carried you, yes, and all your family, years and years ago."

While this was going on Tim almost forgot about his hurt paw, for he was listening open-mouthed and open-eyed to this conversation between the proud doll and the humble kettle.

But the Golliwog, with his comical expression, gave Teddy a sly dig in the ribs, and said, "Jolly well serves her right, she may be beautiful, but she isn't a bit nice, really."

Marcia heard this remark, tossed her head, and gave one of her cushions such a vicious dig, that her carriage moved a little, and plonk went one of the rubber tyres, as the bayonet of one of he soldiers stuck in it.

At this Patsy, the rag doll, beloved by all, aughed until the tears rolled down her cheeks.

"Do they always talk like this?" Tim asked he Golliwog.

"Oh!" he replied, "They are always squabbling over something or other."

"But we never squabble, as you call it," said Tim—"oh, I do wish I could go home to my mother, and Tom, and Fluffy, and Chick, I wouldn't wander away again."

"Well," said Charles, the tin soldier, if you had listened to your mother's advice, you wouldn't be in this plight—always remember this, Tim, when you grow to be a fine man (he really meant a fine pussy, you know, but then Charles was a soldier), if you want others to obey you, you must learn to obey others first."

And Tim realised that this was indeed very true.

Then everyone settled down for the night, and, next morning, to his great delight, Tim found the nursery door a tiny bit open. So he bade all his new found friends goodbye, especially Charles and the Golliwog, and quietly made his way down the garden. But his troubles were not over, even yet, for Jack, the dog, was on the war path, and when he saw Tim, well, he simply shouted, and barked terribly.

Poor Tim, how he was frightened, but he managed to get on to the wall, and then he ran, and ran, and ran, until all of a sudden the world went black—he had banged into something. Then he heard his mother's voice say, "Tim! wherever have you been?"

Then Tim told Mrs. Tabby all about it, and when he had finished she shook her wise old head and said, "Well, never mind now that you have had your lesson, I don't think you will wander away again until you are older." And believe me, Tim never did!

At Vancouver, B.C., Rev. J. B. Tonkin, has preached in reply to a lecture by Mrs. Annie Besant on "The Coming of the World Teacher," showing that the idea involved a religion of external authority.

Death has been adding seriously to the shortage of Unitarian Ministers, but none can be more sorely missed by his Church than the Rev. Arthur Scruton whose able ministry at Aberdeen as preacher, pastor and open-air propagandist has been much above the average, and has greatly strengthened the Unitarian cause in that city. It has come upon his people as a considerable calamity, as also upon his family.

Miss E. K. McConnell, M.A., was the preacher at Hope Street Church, Liverpool, October 17th.

The Midland Christian Union Autumnal Conference was at West Bromwich, October 27th.

Rev. Bertram Lister, M.A., is the newly appointed secretary for the Sunday School Association. He hopes to commence duty on February 1st. He has been minister at New Gravel Pit Chapel, Hackney, from 1911.

The Yorkshire Unitarian Union annual assembly took place at Huddersfield, October 9th, service was conducted by Mr. Wm. Beer, of Dewsbury, preacher Rev. Stanley Mossop, of Sheffield. After tea the business meeting was held, Rev. A. Peaston presiding. There was a discussion on the need for closer organisation of our Churches.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

FACTS WHICH SHOUT.

The National Unitarian Temperance Association had 290 members and 30 affiliated societies when its annual report was issued. To do more and more effective work it asks for a membership of 500, and 100 affiliated societies. Its work is not only to help to save men and women from the drink habit but to save the children. A minimum subscription of 1s. a year qualifies for membership, of individuals and societies,—and District Unions a minimum annual subscription of 10s.

Dr. Rattray reminds us that we spend over £300,000,000 a year in alcoholic drink, more than the entire capital in the coal trade, which is £250,000,000, and that we only spend £80,000,000 on education. Guinnesses, the brewers, make a dividend of 32 per cent., and Watney, Combe and Reid, 25 per cent. When unemployment was 15.4 per cent., the profits of brewery companies were £17,500,000.

The drink bill for Leicester is over £30,000 per week equal to a rate of 23 shillings in the £—equal to a whole year's sale of gas, and to nine weeks profits from tramways. The taxation received through the drink trade that would be lost if the traffic were abolished would leave a balance of £170,000,000 out of the £300,000,000 now spent, enough says Sir George Paish to put all Europe on its feet.

H. G. Chancellor, tells us in his lecture (see under Literature, on page 165), that amid world depression the profits of the trade are nearly double what they were before the war:—1913-14, £9,971,000; 1923-24, £17,840,000. The relation between alcohol and disease as well as crime and drunkenness is shown by taking 1913, the year before the war, 1918, the last year of the war, and 1925, in which years respectively were consumed 92, 37 and 54 million gallons, the rise and fall of the evils mentioned corresponding to the rise and fall in the amount of alcohol consumed.

Messrs. Creed and Co., Engineers, of Croydon, make total abstinence from drink a condition of employment. In the four years ending 1924 the loss of time was only 1.68 per cent. or one-sixth of the average of time lost in that trade through unpunctuality, sickness, accidents, leave of absence other than holidays, amounting to 10 per cent. So whereas other engineering firms pay an average of 8s. 6d. per cent. for insurance against accidents Messrs. Creeds premium was reduced to 3s. 6d. per cent. less than half, which left the insurance company a larger profit than on the larger premium charged to other firms because their claims were so few, in some years none at all.

A census of British industries in 1907 employing 6,871,276 workers, excluding liquor, agriculture and distribution, but including building, mining, engineering, shipbuilding, textiles, clothing, chemical, paper, leather, timber, etc., showed the selling value of the product to be equal to £244 per head. The expenditure in liquor last year was 315¼ millions sterling. That divided by 244 makes it that if spent on products of all these other industries in the same proportion as in 1907 their production would have required 1,292,000 workers. The number actually employed by the liquor trade was 112,346. The disappearance of alcoholic drink throwing 112,346 out of work would have put over twelve hundred thousand into productive employment. Facts are stubborn things—they speak for themselves; indeed they shout to all who are willing to see and hear. See the printed addresses of Dr. Rattray and Mr. H. G. Chancellor noticed in this issue under "Literature."

DEATHS.—Mr. Grosvenor Talbot, J.P., of Leeds, September 27th, 91; Mr. Alfred Blezard, J.P., Padiham, September 13th, 82; Mrs. Sands, Leeds, 88; Miss Gertrude P. Lilley, Leeds, —; Mary Elizabeth Fielding, Bridlington, September 29th, 78; Mrs. Helen Allingham, Haslemere, September 28th, 78; Mrs. S. Warnock, Greyabbey, County Down, September 29th, 66; Mr. Henry Palmer, Hobart, Tasmania, June 24th, 52; Mr. John Evans Stepney, September 7th, 70; Mrs. Alfred Comport, Northiam, Sussex, October 2nd; Mr. Charles Collinge, Cleveleys, October 5th, 69; May Elizabeth Connor, Stepney, September 30th, 23; Mr. O. A. Shrubsole, F.G.S., Reading, October 11th, 86; Mr. Wm. Spiller, Hampstead, October 12th, 90; Rev. E. Turland, Sidmouth, October 9th, 82; Miss Martha Potts, Southport, October 11th, 73; Rev. Ephraim Turland, Sidmouth, October 9th, 82; Rev. Fred Woolley, Nottingham, October 13th, 57; Rev. Arthur Scruton, Aberdeen, October 14th, 62; Miss Ellen Hamer, Ashton-under-Lyne, October 13th, 83; Rev. H. M. Dare, Sidmouth, October 18th, 83; Mrs. Arthur Turner, daughter of the late Rev. Alfred Payne, at Kinogami, Canada, October 4th.

A newly constituted Unitarian Church now exists at Rutherglen, Scotland.

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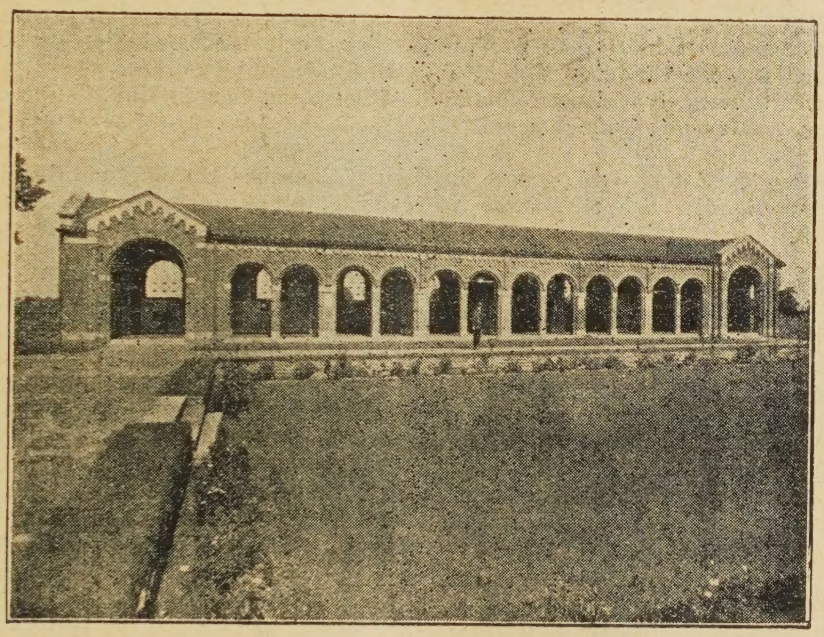

COLONNADE, IN GARDEN OF REMEMBRANCE.

CREMATION.

"OUR CHIEF RELIC OF BARBARISM—THE BURIAL OF THE DEAD."

A PLEA TO THE CHURCHES.

Under the above heading appeared in the *Portsmouth Evening News* of March 7th, 1922, an article by J. A. R. Appended are extracts from that article. They are commended to your thoughtful consideration.

"**At death the spirit enters another world** and casts off the material body as useless. Now it is a Divine law that the dead body must not be, and cannot be, preserved. . . . To resist, therefore, the Divine law is not only wrong—it is an insult to God.

Cremation, which fulfils the sacred demand, must very soon be accepted as a necessity. . . . The passing from a material existence to a beautiful eternity, free from earthly burdens, ought to be a moment of joy and all-sufficing comfort. **It is clearly the duty of the church to guide the thoughts of the people in the proper path.** . . . The elementary facts have only to be understood to bring about a complete change in our horrible custom of depositing thousands of bodies in a limited space, packed side by side and one on top of another.

The Government recognises cremation and has made useful regulations for its procedure. . . . With the assistance of the Church, the prevailing general sentiment could be corrected. . . . There would be a conspicuous reduction in our illnesses . . . and we should all have a healthier and a happier sojourn on earth."

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

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British and Foreign Unitarian Association and Sunday School Association.

Autumnal Meetings in Liverpool, November 6th—8th, 1926.

PRELIMINARY PROGRAMME.

SATURDAY, NOV. 6.

3.0 p.m. Conference on Sunday School Work in the Ancient Chapel Meeting Room. "The School and the Church," Rev. W. C. Hall, M.A.

7.30 p.m. Conversazione and Welcome Meeting in Ullet Road Church Hall. Speeches of Welcome. Music. Refreshments.

SUNDAY, NOV. 7.

Visiting Ministers will preach in District Churches Morning and Evening.

3.15 p.m. United Sunday School Service in Hope Street Church. Miss Mary Francis, L.LA.

MONDAY, NOV. 8.

10.0 a.m. Brief Devotional Service in Hope Street Church.

10.30 a.m. Important Conference on the Work of the British and Foreign Unitarian Association at Home and Abroad. In Hope Street Church Hall.

1.0 p.m. Lunch.

2.30 p.m. Paper: "The Historical Relation of the British and Foreign Unitarian Association and the National Conference." Hope Street Church Hall. Rev. W. H. Burgess, M.A.

4.15 p.m. Women's League Meeting, Hope Street Church Hall.

7.30 p.m. Final Rally in Ullet Road Church Hall.

Addresses: (a) "The Drift Superstition," Mr. W. R. Barclay.
(b) "Our Churches and Faith Healing," Rev. Dr. Flower.
(c) "Some Religious Cults of the Present Day," Rev. Simon Jones, B.A.

PLEASE NOTE.

The Liverpool and District Missionary Association has invited the British and Foreign Unitarian Association to hold these Meetings in Liverpool, and earnestly appeals to all Churches in the District to send as many Representatives as possible. All the Meetings are open. Their success largely depends upon the support of our District Churches.

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